W. Musgrave.

SERMON

PREACH'D in the

Cathedral Church of St. *Paul*;

AT THE

FUNERAL

OF

Mr. *THO. BENNET*,

a Book-Seller in St. Church-yard

Aug. 30. MDCCVI.

By *Francis Atterbury*, D. D.
Dean of *Carliſle*, and Chaplain in Ordinary to Her Majeſty.

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1 Cor. XV. Ver. 19.

If in this Life only we have Hope in Chriſt, we are of all Men moſt miſerable.

SUCH Diſcourſes, on ſuch Mournful Occaſions as theſe were inſtituted, not ſo much in the Honour of the Dead, as for the Uſe of the Living: that Opportunity may be taken from hence to excite in Perſons, attending on theſe Solemnities a due Senſe of the Uncertainty and Vanity of all Earthly Satisfactions; to imprint upon their Minds, by proper Arguments and Reflections, a lively Perſuaſion of the Certainty of a Future State, and an earneſt Deſire of fitting and preparing themſelves for it.

There is no Seaſon, to which ſuch Thoughts as theſe are more ſuitable; nor any, wherein Men are likely to be more affected with them; and therefore I have choſen (not unfitly, I hope) to explain to you, at preſent, that great Argument for a Future State, which St. *Paul* hath couch'd, in the Words I have read to you; *If in this Life only we have hope in Chriſt, we are of all Men moſt miſerable*: that is, If all the Benefits we expect from the Chriſtian Inſtitution, were confin'd within the Bounds of this preſent Life, and we had no Hopes of a better State after this, of a great and laſting Reward in a Life to come, We Chriſtians ſhould be the moſt abandon'd and wretched of Creatures: All other Sorts and Sects of Men would evidently have the Advantage of us, and a much ſurer Title to Happineſs than We.

This Conceſſion the Apoſtle openly makes, and from hence he would be underſtood to infer (tho' the Inference be not expreſs'd) That, therefore, there muſt needs be another State to make up the Inequalities of this, and to ſalve all irregular Appearances; ſince it is impoſſible to conceive that a Juſt and Good God ſhould ſuffer the juſteſt and beſt of Men (ſuch as the best Chriſtians certainly are) to be oftentimes the moſt miſerable.

If St. *Paul* found it neceſſary earneſtly to preſs this Argument on the *Corinthians*, ſoon after he had planted the Goſpel among them, and confirm'd it by Miracles; it cannot but be highly requiſite for Us, who live at ſuch a diſtance from that Age of Miracles, to ſupport and enliven our Faith, by dwelling often on the ſame Conſiderations: and this Argument, therefore, I ſhall endeavour to open, and apply in the following Diſcourſe; wherein,

I. Firſt

I. *First*, I ſhall ſhew the undoubted Truth of the Apoſtle's *ceſſion*; and from thence ſhall eſtabliſh, in the

II. *Second* place, the Truth alſo of that *Concluſion*, which he ilds upon it.

III. After which I ſhall ſuggeſt to you ſome *Rules* and *Directions*, ich, if duly purſu'd, will enable you to live like thoſe, who *e their Hopes in another Life*; like Men, who look upon them-ves, as being only on their Paſſage through this State, but as onging properly to that which is to come; on which, there-e, their Eye, their Aim, and their Hopes, are altogether d and employ'd.

VI. And theſe general Reflections ſhall be follow'd (as they l naturally be follow'd) by a juſt and faithful Account of t Valuable Perſon, whoſe Remains now lie before us.

. As to the *Conceſſion* of the Apoſtle, I ſhall urge it ſome-at farther than the Letter of the Text will carry us; pro-g to you, under two different Heads, That, were there no e after this, 1*ſt*, Men would really be more miſerable than aſts; and 2*ly*, the beſt Men would be often the moſt miſe-le: I mean, as far as Happineſs, or Miſery are to be mea-'d from Pleaſing or Painful Senſations: and, ſuppoſing the eſent to be the Only Life we are to lead, I ſee not but that is might be eſteem'd the true Meaſure of them.

Firſt, Were there no Life after this, Men would be more erable than Beaſts: for, in this Life, it is plain that Beaſts ve, in many Reſpects, the Advantage of them; inaſmuch as y enjoy greater Senſual Pleaſures, and feel fewer Corporal ins, and are utter ſtrangers to all thoſe anxious and torment-g Thoughts which perpetually haunt and diſquiet Mankind.

The Pleaſures of Senſe are probably reliſh'd by Beaſt in a re exquite degree, than they are by Men; for they taſte m ſincere and pure always, without mixture, or alloy, with-t being diſtracted in the Purſuit, or diſquieted in the Uſe them.

They follow Nature, in their Deſires and Fruitions, carry-them no farther than ſhe directs, and leaving off at the nt, at which Exceſs would grow troubleſome and hazar-us; ſo that their Appetite is not deſtroy'd, or dull'd, by be-gratify'd, but returns always freſh and vigorous to its Ob-t. Hence their Organs are generally better diſpos'd than rs, for receiving grateful Impreſſions from ſenſible Objects; ing leſs liable to be vitiated by Diſeaſes, and other Bodily Acci-nts, which diſorder our Frame, and extreamly leſſen the

the Complacence we have in all the good things of Life th
ſurround us, Nor are the Pleaſures, which the Brutal part
the Creation enjoy, ſubject to be leſſen'd any ways by the U
eaſineſs which ariſes from Fancy and Opinion. They ha
not the Art of growing Miſerable, upon a View of the Ha
pineſs of others; it being the peculiar Privilege of Thinki
Beings, when they are otherwiſe ſufficiently bleſs'd, to cre
Trouble to themſelves, by needleſs Compariſons.

They are under no Check from Reaſon and Reflectio
which, by repreſenting perpetually to the Mind of Man t
Meanneſs of all Senſual Gratifications, do, in great meaſu
blunt the Edge of his keeneſt Deſires, and pall all his Enjo
ments. They are not aware of a Superior Good, or of a
higher End, to which they might be ordain'd. They feel
inward Reproaches for tranſgreſſing the Bounds of their Du
and Laws of their Nature. They have no uneaſy Preſages
a Future Reckoning, wherein the Pleaſures they now ta
muſt be accounted for; and may, perhaps, be outweigh'd
the Pains, which ſhall then lay hold of them. None of th
Satisfactions are impair'd by the Fear of loſing them, by t
Dread of Death, which hangs over the mere Natural Man, a
like the Hand-writing on the Wall, damps all his Mirth a
Jollity; and by which he is, as the Apoſtle ſpeaks, *all his L
time ſubject unto Bondage*; [*Heb.* 2. 15.] that is, a mean deject
ſlaviſh State of Mind. In a Word, They have no concern
what is paſt, no uneaſy Expectations of what is to come, b
are ever ty'd down to the preſent Moment, and the preſent E
joyment, and in that they are vigorouſly and totally employ'

In theſe reſpects, it may be truly affirm'd; That if we h
Hope in this Life only, Men would be really more Miſerab
than Beaſts; and, on the ſame Account,

Secondly, The Beſt Men would be often the moſt Miſerab
For their Principles give them not leave to taſte ſo freely of t
Pleaſures of Life, as other Mens do, and expoſe them more
the Troubles and Danger of it.

The Principles of good Men give them not leave to taſte
freely of the Pleaſures of Life, as other Mens do: for their gre
prevailing Principle is, to ſit as looſe from thoſe Pleaſures, a
be as moderate in the uſe of them as they can; in order to ma
tain the Empire of the Mind over the Body, and keep the A
petites of the One in due Subjection, to the Reaſoning Pow
of the Other. No ſmall part of Virtue conſiſts in abſtaini
from that, wherein Senſual Men place their Felicity, in

tifyi

ing the Deeds of the Body, and making no Provision for the Flesh fulfil the Lusts thereof, (*Matth.* 13. 14.) A truly good Man nks himself oblig'd, not only to forbear those Gratifica- ns, which are forbidden by the Rules of Reason and Re- ion, but even to restrain himself in unforbidden Instances, en, by allowing himself in what is innocent, he would ei- r run the Risque of being farther betray'd into what is not or would breed matter of Offence to his weak and mis- lging Neighbour. He lives not for himself alone, but hath egard in all his Actions to the great Community wherein he nclos'd; and gives the Reins, therefore, to his Appetites, farther than the indulging them is consistent with the ge- ral Good and Happiness of Society.

He is so far from grasping at all the Advantages and Satisfa- ons of this World, which are possible to be attain'd by him, t he thinks the bounding of his Desires, and Designs within Line, which his Birth and Fortune have mark'd out, to be great and indispensable Duty: He hath *learnt in whatsoever ate he is, therewith to be content*; [*Phil.* 6. 11.] and doth not, erefore, eagerly aspire after an higher Condition of Life, is t over-solicitous to procure to himself a larger Sphere of njoyment.

From these, and many other Considerations (which I need t mention) it is manifest, That the best of Men do gene- ly enjoy least of the Pleasures and Satisfactions of Life: It is manifest, that they are most expos'd to the Troubles and ngers of it. They are determin'd to live up to the Holy ule, by which they have oblig'd themselves to walk, what- er may be the Consequences of it; tho' sore Evils and great emporal Inconveniences should sometimes attend the Dis- arge of their Duty. The Hypocrite hath the Art of bend- g his Principles, and Practices always to whatever is for his nvenience, and of falling in with the Fashion of a Cor- pt and Wicked World: but the truly upright Man, is un- xible in his Uprightness, and unalterable in his Purposes: othing can make him Remiss in the Practice of his Duty; prospect of Interest can allure him, no Fear of Danger can may him.

It will be his Lot often, to look singular, in Loose and L- ntious Times, and to become a By-word and a Reproach on at account among the Men of Wit and Pleasure. *He is t for our turn* (will they say, as their Words are represent- in the Book of *Wisdom*) [*Wisd.* 2. 12, 14, 15.] *He is clean*

contrary

contrary to our Doings; he was made to reprove our Thoughts; he is grievous unto us, even to behold; for his Life is not like other Men's, his Ways are of another Faſhion. And theſe Thoughts, once entertain'd, will (we may be ſure) as occaſion offers, be follow'd by worſe Uſage.

Some Chriſtian Virtues, (for Inſtance, Humility and Meekneſs) do, as it were, invite Injuries: For it is an Encouragement to Baſe and Inſolent Minds to outrage Men, when they have Hopes of doing it without a Return. If it be a Man's known Principle to depart from his Right in a ſmall matter, rather than break Chriſtian Peace; Ill Men will be tempted to make illegal and unjuſt Incroachments upon him. He who reſolves to walk by the Goſpel-Rule of Forbearing all Attempts, all Deſire of Revenge, will probably have Opportunities every now and then given him to exerciſe his forgiving Temper.

Thus Good and Pious Perſons are, by the Nature and Tendency of their Principles, more expos'd to the Troubles and ill Accidents of Life, as well as greater Strangers to the Pleaſures and Advantages of it, than other leſs Conſcientious Men are: And, on both theſe Accounts, what the Apoſtle lays down in the Text, is evidently and experimentally true, That, *if in this Life only they had Hope, they were of all Men moſt Miſerable.*

II. From which Conceſſion, which he thus openly makes he would be underſtood (as I told you) to infer, tho' the Inference is not expreſs'd, that there muſt, therefore, neceſſarily be another State, to make up the Inequalities of this, and to ſalve all irregular Appearances. For if GOD be infinitely Holy, and Pure, and Juſt, and Good; he muſt needs take Delight in thoſe of his Creatures that reſemble Him moſt in theſe Perfections: He cannot but love Virtue where-ever it is, and reward it, and annex Happineſs always to the Exerciſe of it. And yet this is ſo far from being the Caſe, that the contrary often happens in this Life; where even the greateſt Saints are ſometimes made the moſt Remarkable Inſtances of Suffering. We may, therefore, ſurely conclude, That there muſt be a Future State, wherein this Reward ſhall be beſtowed, and this Love of GOD to Good Men made to appear, and the Eternal and Inſeparable Connexion between Vertue and Happineſs manifeſted, in the Sight of Angels and Men. It cannot conſiſt with the Divine Attributes, That the Impious Man's Joys ſhould, upon the whole, exceed thoſe of the Upright; or that the Bra-

of the Field, which ſerve him not, and know him not, ſhould yet enjoy a more entire and perfect Happineſs than the Lord of this Lower Creation, Man himſelf, made in God's own Image, to acknowledge, and adore him: and, therefore, as certainly as God is, a time there will and muſt be, when all theſe unequal Diſtributions of Good and Evil ſhall be ſet right, and the Wiſdom and Reaſonableneſs of all his Tranſactions with all his Creatures be made as clear as the Noon Day.

And this, before that Revelation had enlighten'd the World, was the very beſt Argument for a future State, which Mankind had to reſt upon. Their Philoſophical Reaſonings, drawn from the nature of the Soul, and from the inſtincts and preſages of Immortality implanted in it, were not ſufficiently clear and concluſive. The only ſure Foundation of Hope, which the wiſeſt and moſt thoughtful Men amongſt the Heathen pretended in this Caſe to have, was, from the Conſideration ſuggeſted in the Text: and from thence ſome of them reaſon'd without Doubt, or Heſitancy; and liv'd, and dy'd in ſuch a manner, as to ſhew that they believ'd their own Reaſonings.

It may ſuffice, thus far to have enlarg'd on that great Argument for a future State, which is urg'd by S. *Paul* in the Words before us: "If in this Life only we had Hope, Men would "really be more miſerable than Beaſts; and the beſt of Men "oftentimes the moſt Miſerable. But it is impoſſible to imagine, that a God of infinite Wiſdom and Goodneſs ſhould "diſtribute Happineſs, and Miſery, ſo unequally and abſurdly. It remains, therefore, that good Men have a well "grounded Hope in another Life, and are as certain of a future Recompence, as they are of the Being, and Attributes "of God.

III. The beſt uſe I can make of this Comfortable Truth, thus explain'd, is, To exhort You from thence to live like thoſe who have their Hope in another Life; like Men who look upon themſelves as being upon their Paſſage only through this preſent World, but as belonging properly to that which is to come. And thus we may be ſaid to live, if we obſerve the following plain Rules and Directions; which are not the leſs uſeful, becauſe they are plain ones. Several of them will give a natural Occaſion to thoſe, who knew the deceas'd Perſon, of anticipating his Character in their Thoughts: for he did really in good meaſure (and with due Allowances made for Humane Frailties) govern himſelf by them; and I may, for that reaſon, I hope, be ſuffer'd to inſiſt the more freely upon them.

Now, to live like thoſe that have their Hope in another Life, implies,

Firſt, That we indulge our ſelves in the Gratifications of this preſent Life very ſparingly; that we keep under our Appetites, and do not let them looſe into the Enjoyments of Senſe; but ſo uſe the good things of this World, as not abuſing them; ſo take delight in them, as to remember that we are to part with them, and to exchange them for more excellent and durable Enjoyments. *Brethren* (ſays S. *Peter*) *I beſeek you, as Pilgrims, abſtain from fleſhly Luſts*: (1 Pet. 2. 11.) They, who paſs through a foreign Country, towards their Native Home, do not uſually give up themſelves to an eager purſuit of the Pleaſures of the place; ought not to dwell long upon them, and with Greedineſs; but make uſe of them only for their Refreſhment on the way, and ſo as not to be diverted from purſuing their Journy.

A good Chriſtian muſt partake of thoſe grateful Repaſts of Senſe, which he meets with here below, in like manner as the Jews did their Paſſover, *with their Loins girded, their ſhoes on their feet, and their ſtaff in their hand, eating it in haſt*; (Exod. 12. 11.) that is, he muſt be always in a Travelling Poſture, and ſo taſte Senſual Pleaſures, as one that is about to leave them, and deſires to be ſtopp'd as little as he can by them in his way towards the great End of his Hopes, the Salvation of his Soul. And to this Cuſtom of the Jews S. *Peter*, in his Exhortation to Sobriety and Temperance, may be ſuppoſed to allude; *Wherefore* (ſays he) *gird up the Loins of your minds, and be ye ſober.* (1 Pet. 1. 13.)

Indeed, it is impoſſible for a man to have a Lively Hope in another Life, and yet be deeply immers'd in the Enjoyments of This; inaſmuch as the Happineſs of our Future State ſo far exceeds all that we can propoſe to our ſelves at preſent, both in Degree, and Duration, that to One, firmly perſuaded of the Reality of that Happineſs, and earneſtly deſirous of obtaining it, all Earthly Satisfactions muſt needs look little, and grow flat and unſavory: eſpecially, when by Experience he finds, that too free a Participation of Theſe indiſpoſes him extremely for Thoſe; for all the Duties that are neceſſary to be perform'd, and all the good Qualities that are neceſſarily to be attain'd, in order to arrive at them: He perceives plainly that his Appetite to Spiritual things abates, in proportion as his ſenſual Appetite is indulg'd and encourag'd, and that Carnal Deſires kill, not only the Deſire, but even the Power of taſting Purer Delights; and

nd on both these accounts, therefore, flies too deep a Draught of all Earthly Enjoyments: *Having this Hope in him, he purifieth himself, even as he* (1 John 3. 3.) (*i. e.* even as the Author and Revealer of this Hope) *is pure.* A

Second Instance, wherein we may be said to live like those who have their Hope in another Life, is, if we bear the Uneasinesses, hat befal us here, with Constancy and Patience; as knowing, hat tho our Passage through this World should be rough and roublesome, yet the Trouble will be but short, and the Rest nd Contentment, we shall find at the End, will be an ample Recompence for all the little Inconveniences, we meet with in ur way towards it. We must not expect that our Journey hrough the several Stages of this Life should be all smooth nd even; or that we should perform it wholly without Disters, Ill-accidents. and Hindrances. While we live in this Vorld, where Good and Bad Men are blended together, and here there is also a Mixture of Good and Evil wisely distriuted by God, to serve the Ends of his Providence; we must xpect to be molested by the One, as well as benefitted by the ther. 'Tis our present Lot and Condition, to be subject to ch Casualties, which, therefore, as they ought not to surprize , so much less should they deject us: nor can they, if we ok forward, and entertain our selves with the Prospect of that appiness to which we are hastning; and at which when we rive, even the Remembrance of the Difficulties, we now dergo, will contribute to enhaunse the Pleasure. Indeed, while e are in the Flesh, we cannot be utterly insensible of the Afflions that befal us: what is in it self harsh and ingrateful, must eds make harsh and ingrateful Impressions upon us. And, therere, to pretend to be perfectly easie under any great Calamity of fe, must be the Effect either of Hypocrisie or Stupidity. Howe, tho it be not in our power to make an Affliction no Affli- on; yet it is certainly in our power to take off the Edge, and len the Weight of it, by a full and steady View of those Di- e Joys, that are prepar'd for us in another State, which shall rtly begin, and never end: We may say and thing with S. *ul*; *I reckon that the Sufferings of this present Life are not worthy be compar'd with the Glory that shall be revealed.* (Rom. 7. 18.) d thus saying and thinking, we may bear the heaviest Load t can be laid upon us with Contentedness, at least, if not th Chearfulness. A

Third Instance of living like those who have their Hope in other Life, is, if we always take the account of a future State into

into our Schemes and Reaſonings about the Concerns of this World; and form our Judgments about the worth and emptineſs of things here, according as they are or are not of uſe, in relation to what is to come after.

He who ſojourns in a foreign Country, refers what he ſees and hears Abroad, to the State of things at Home; with that view he makes all his Reflections and Enquiries; and by that Meaſure he judges of every thing which befals himſelf or others in his Travels. This Pattern ſhould be our Guide, in our preſent ſtate of Pilgrimage; wherein we often miſinterpret the Events of Providence, and make a wrong uſe of them, by attending to the Maxims of this Life onely; and ſo thinking of the World which we are now in, and of the Affairs of it, as if both That, and They, and We had no manner of Relation to another: whereas, in truth, what we ſee is in order only to what we do not ſee; and both theſe States, therefore, muſt be join'd and conſider'd together, if we intend to reflect wiſely and juſtly on preſent Appearances; for as *no Man knoweth Love or Hatred*, (Eccleſ. 9. 1.) ſo neither can he diſcern Good or Evil, purely by *what is before him*

We perhaps, when we ſee Vice remarkably Proſperous, and Virtue in deep Diſtreſs; when a Man, who is good and does good to Mankind, happens to be cut off in the Vigour of his Strength, and in the midſt of his innocent Enjoyments; while *the Wicked grow old, yea are mighty in Power*, (Job 21. 7.) *and come to their Grave a full Age, like as a ſhock of Corn cometh in, in his Seaſon*: (V. 25.) We, I ſay, in ſuch Caſes, are ready to cry out of an unequal Management, and to blame the Divine Adminiſtration: whereas, if we conſider'd, that there is another State after this wherein all theſe ſeeming Irregularities may be eaſily ſet right; and that, in the mean time, they are of uſe to diſtinguiſh the Sound from the Falſe Believer, to exerciſe the Faith of good Men, and, by that means, entitle them to a greater Reward; This one Conſideration would make all our Murmurs ceaſe, all thoſe fancy'd Difficulties vaniſh.

Many other Inſtances, like theſe, there are, wherein (I ſay) we ſhall never be able to give our ſelves a ſatisfactory Account of the Divine Conduct, as it appears to us at preſent, without drawing our Arguments and Reflections from a future State and forming ſuch a Scheme of things, as ſhall at once take in both Time and Eternity. We may, in the

Fourth place, be ſaid to live like thoſe that place their Hope in another World; when we have in a great meaſure conquer'd

our Dread of Death, and our unreaſonable Love of Life, and are even prepar'd, and willing to be diſſolv'd, and to be with Chriſt, as ſoon as ever he thinks fit to call us. Till we have wraught our ſelves up into this degree of Chriſtian Indifference, we are in Bondage; we cannot ſo well be ſaid to have our Hope, as our Fear in another Life, while we are mighty loth and unwilling to part with This, for the ſake of it. Not, that it is in the Power of Humane Nature, without extraordinary Degrees of Divine Grace, to look Death in the Face, unconcern'd; or to throw off Life with the ſame Eaſe as one doth a Garment, upon going to reſt: Theſe are Heroick heights of Virtue; attain'd but by few, and matter of ſtrict Duty to none. However it is poſſible for all of us to leſſen our Natural Fears of this kind by religious Conſiderations; by a firm Belief of, and a frequent Meditation upon thoſe Joys that ſhall be reveal'd, to raiſe our ſelves up into a Contempt of preſent Satisfactions, and into a Reſolution of ſubmitting our ſelves, if not joyfully, yet meekly, and calmly to the Sentence of Death, whenever it ſhall pleaſe God to inflict it upon us. This, I ſay, is a very practicable Degree of Chriſtian Magnanimity and Courage; and it is both the Duty and the Intereſt of every good Chriſtian to attain it. Which we ſhall be the better enabled to do, if, in the

Fifth and laſt Place, we make a proper uſe of ſuch Opportunities as theſe, and of all other Seaſons of ſerious Reflection, which are afforded us, in order to fix in our Minds a lively and vigorous Senſe of the things of another World. They are under the Diſadvantage of being Diſtant; and, therefore, operate but faintly upon us. To remedy this Inconvenience, we muſt frequently revolve within our ſelves their Certainty, and great Importance, ſo as to bring them near, and make them familiar to us; till they become a conſtant and ready Principle of Action, which we can have recourſe to upon all Occaſions. If we really live under the Hope of future Happineſs, we ſhall be apt to taſte it by way of Anticipation and fore-thought; an Image of it will meet our Minds often, and ſtay for ſome time there, as all pleaſing Expectations do, and that, in proportion to the Pleaſure we take in them. I appeal to you, if it be not ſo in your Temporal Affairs. Hath any of you a great Intereſt at ſtake in a far-diſtant part of the world? hath he ventur'd a good ſhare of his Fortune thither? and may reaſonably hope for a vaſt and exceeding Return? his Thoughts will be often employ'd on this Subject: and, the nearer the time of his expectation approacheth, the more will he think of it: for,

where

whence his Treaſure is, there will his Heart alſo moſt certainly *be.* (Luke 12. 34.) Now, our Spiritual Intereſts, and the great Concernments of a future State would, doubtleſs, recurr as often to our Minds, and affect them as deeply, if we were but as much in earneſt in our purſuit of them; and, therefore, we may take it for granted, that we are not ſo diſpos'd as we ought to be towards them, if we can forget them for any long time, or reflect on them with Indifference and Coldneſs. That this may not be the caſe, it will, I ſay, be neceſſary for us to take Set times of meditating on what is future, and of making it by that means, as it were, preſent to us: It muſt be our ſolemn Buſineſs and Endeavour, at fit Seaſons, to turn the ſtream of our Thoughts from Earthly towards Divine Objects; to retire from the Hurry and Noiſe of this World, in order to entertain our ſelves with the Proſpect of another.

This is the proper Uſe we are particularly to make of the preſent ſad Solemnity; and thus, therefore, I have endeavour'd to employ it. Nor will it be unſuitable to that Deſign, if I cloſe theſe Reflections with ſome Account of the Perſon deceas'd, who really liv'd like one that had his Hope in another Life; a Life, which he hath now enter'd upon, having exchang'd Hope for Sight, Deſire for Enjoyment.

IV. I know, ſuch Accounts are look'd upon as a Tribute, due to the Memory of thoſe only who have mov'd in an high Sphere, and outſhone the reſt of the World by their Rank, as well as their Virtues. However, the Characters of Men plac'd in lower Stations of Life, tho leſs uſually inſiſted upon, are yet more uſeful; as being imitable by greater Numbers, and not ſoliable to be ſuſpected of Flattery, or Deſign. Several of this Auditory were, perhaps, entire Strangers to the Perſon, whoſe Death we now lament; and the greater part of you, who were not, had, for that reaſon, ſo juſt an eſteem of him, that it will not be unwelcome to you, I preſume, to be put in mind of thoſe good Qualities which you obſerv'd in him, And, therefore, I ſhall, in as few words as I can, comprize what twenty years Experience hath enabled me juſtly to ſay of him.

He was a ſerious ſincere Chriſtian; of an Innocent, Irreproachable, nay Exemplary Life; which was led, not only at a great diſtance from any foul Vice, but alſo in the Even and Uniform Practice of many Virtues; ſuch as were ſuitable to a Life of great Application and Buſineſs, ſuch as became and adorn'd the State and Profeſſion to which it pleas'd God to call him.

He highly valu'd, and heartily lov'd that Church wherein he was baptized,

baptized, and educated: of which he gave the beſt Proofs, by being a conſtant Frequenter of its Worſhip, and, in the latter part of his Life, a never-failing Monthly Communicant; I add alſo, and by adhering ſteadily to its Intereſts; two things, which ought never to be ſeparated!

Nor was his Attendance on Divine Offices a matter of Formality and Cuſtom, but of Conſcience; as appear'd by his compos'd and ſerious Behaviour, during the Service. It was ſuch as ſhew'd him to be in earneſt; and truly affected with what he was doing.

His Religion did not ſpend it ſelf all in Publick; the Private Duties of the Cloſet were equally his Care; with theſe he began each Morning, and to theſe he repair'd, as often as he enter'd upon any Buſineſs of Conſequence, (I ſpeak knowingly;) and his Family were every Evening ſummon'd by him to Common Devotions: and in theſe too his Regard for the Publick Service of the Church appear'd; for they were expreſs'd always in Her Language.

Indeed, he was a very ſingular Inſtance of all thoſe Domeſtick Virtues that relate to the good and diſcreet Government of a Family. He had a great natural Prudence, which Experience had much improv'd; he was of a ſweet Temper, and a mighty Lover and Regularity and Order: and, by the happy Mixture of theſe good Qualities, manag'd all his Affairs (particularly thoſe within doors) with the utmoſt Exactneſs, and yet with as much Quiet and Eaſe to himſelf, and others, as was poſſible.

Thoſe about him grew inſenſibly Active and Induſtrious by his Example, and Encouragement; and he had ſuch a gentle Method of reproving their Faults, that they were not ſo much afraid, as aſham'd to repeat them. He took the ſureſt way to be obey'd, by being lov'd, and reſpected: for he was free from any of thoſe rough, ungovernable Paſſions, which hurry Men on to ſay, and do very hard, or offenſive things. He had indeed a certain Quickneſs of Apprehenſion, which inclin'd him a little to kindle into the firſt Motions of Anger: but this part of his Diſpoſition he had ſo far conquer'd, that, for a long time before he dy'd, no one, who had accaſion to receive his Orders, did, I believe, ever hear an intemperate, or harſh Word proceed from him; or ſee any thing in his Behaviour, that betray'd any misbecoming degree of inward Concern.

He took care to ſeaſon the Minds of his Servants with Religious Inſtructions; and, for that end, did himſelf often read uſeful Diſcourſes to them, on the Lord's Day, of which he was always a very ſtrict and ſolemn Obſerver. And what they thus learn'd from

from him, in One way, they did not unlearn again, in Another: For he was a Man, not only ſincerely Pious, but of the niceſt Sobriety and Temperance, and remarkably punctual and juſt in all his Dealings with others. I ſee here many Authentick Witneſſes of this particular Branch of his Character.

He abounded in all the trueſt Signs of an affectionate Tenderneſs towards his Wife and Children; and yet did ſo prudently moderate and temper his Paſſions of this kind, as that none of them got the better of his Reaſon, or made him wanting in any of the other Offices of Life, which it behov'd, or became him to perform: He did alſo, in a very juſt and fitting manner, proportion his Reſpects to all others that were any ways related to him, either by Blood, or Affinity; and was very obſervant of ſome of them, even where he could not be determined by any Views of Intereſt, and had manifeſtly no other Obligations, but thoſe of Duty and Decency to ſway him.

In what manner he liv'd toward thoſe who were of his Neighbourhood and Acquaintance, how obliging his Carriage was to them, what kind Offices he did, and was always ready to do them, I forbear particularly to ſay; not that I judge it a ſlight, but becauſe I take it to be a confeſs'd part of his Character, which even his Enemies (if there were any ſuch) cannot but allow: for, however, in matters where his Judgment led him to oppoſe Men, on a Publick Account, he would do it vigorouſly and heartily; yet the Oppoſition ended there, without ſouring his private Converſation, which was, (to uſe the Words of a greater Writer) ſoft and eaſy, as his Principles were ſtubborn.

In a word, Whether we conſider him as an Husband, a Parent, a Maſter, Relation, or Neighbour; his Character was, in all theſe reſpects, highly fit to be recommended to Men, and, I verily think, as compleat as any that ever fell under my Obſervation.

And all this Religion aad Virtue ſat eaſily, naturally, and gracefully upon him; without any of that Stiffneſs and Conſtraint, any of thoſe forbidden Appearances, which ſometimes diſparage the Actions of Men ſincerioufly pious, and hinder real Goodneſs from ſpreading his Intereſt far, and wide, into the Hearts of Beholders.

There was not the leaſt Tang of Religious (which is indeed the worſt ſort of) Affectation in any thing he ſaid, or did; nor any endeavour to recommend himſelf to others, by appearing to be even what he really was: He was rather faulty on the other ſide, being led by an Exceſs of Modeſty, to conceal (as much

much as might be) ſome of his chief Virtues; which there-
ore were ſcarce known to any but thoſe who very nearly ob-
erv'd him, tho every day of his Life almoſt was a witneſs to
he Practice of them.

I need not ſay, how perfect a Maſter he was of all the Bu-
ineſs of that uſeful Profeſſion wherein he had engag'd him-
elf: You know it well; and the great Succeſs his Endeavours
et with, ſufficiently proves it. Nor could the event be well
therwiſe: for his Natural Abilities were very good, and his
ndustry exceeding great, and the Evenneſs and Probity of
is Temper not inferior to either of them. Beſides, he had
ne peculiar Felicity (which carry'd in it ſome Reſemblance
f a great Chriſtian Perfection) that he was entirely con-
ented and pleas'd with his Lot, loving this Employment for
s own ſake, (as he has often ſaid) and ſo, as to be willing to
pend the reſt of his Life in it, tho' he were not to reap (if that
ould be ſuppos'd) any farther Advantages from it. Not
ut that the Powers of his Mind were equal to much greater
asks; and therefore when, in his later Years, he was call'd
p to ſome Publick Offices and Stations, he diſtinguiſh'd
mſelf in all of them by his Penetration, and Dexterity in
e Diſpatch of that Buſineſs which belong'd to them, by a
inning Behaviour, and ſome degree even of a ſmooth and
opular Eloquence, which Nature gave him. But his own
nclinations were rather to confine himſelf to his own Buſineſs,
nd be ſerviceable to Religion and Learning, in the way to
hich *GOD*'s Providence had ſeem'd more particularly
o direct him, and in which it had ſo remarkably bleſs'd him.

When Riches flow'd in upon him, they made no change in
is Mind, or manner of Living. This may be imputed to
Secret deſire of heaping up Wealth; but it was really ow-
ng to another Principle. He had a great Indifference to the
leaſure of Life, and an Averſion to the Pomps of it; and
herefore, his Deſires being no way increas'd by his Fortune.
e had no occaſion to enlarge the Scene of his Enjoyments.

He was ſo far from over-valuing any of the Appendages of
ife, that the thoughts even of Life it ſelf did not ſeem to
ffect him. Of its Loſs he ſpake often, in full Health, with

great

great Unconcern; and, when his late Diſtemper attack'd hi (which from the beginning he judg'd Fatal) after the fi Surprize of that ſad Stroke was over, he ſubmitted to it wi great Meekneſs and Reſignation, as became a Good Ma and a Good *Chriſtian*.

Tho' he had a long Illneſs (conſidering the great Heat wit which it rag'd) yet his Intervals of Senſe being few and ſhor left but little room for the Offices of Devotion; at which h was the leſs concern'd, becauſe (as he himſelf then ſaid) he ha not been wanting in thoſe Duties, while he had Srength to per form them. Indeed, on the *LORD*'s Day, which imme diately precedeed this Illneſs, he had receiv'd the *Sacrament* and was therefore (we have reaſon to believe) *when the Ma ſter of the Houſe* ſoon afterwards *came*, prepared and read to receive him.

As the Bleſſings of *GOD* upon his honeſt Induſtry ha been great, ſo he was not without Intentions of making ſuit able Returns to Him, in Acts of Mercy and Charity. Some thing of this Kind he has taken care of in his Will, drawn up at a Time, while his Family was as Numerous as it is now, and his Circumſtances not ſo plentiful. One part of the Benefa ctions was worthy of him; being the Expreſſion of a gene rous and grateful Mind towards the Perſons who had moſt oblig'd him, and a pious regard to the place of his Education. More he would probably have done, had not the Diſeaſe of which he dy'd, ſeiz'd him with that violence, as to render him incapable of Executing whatever of this kind his Heart might have intended.

He is now gone, and his Works have follow'd him: Let Us imitate his Example, That when we alſo depart this Life, we may ſhare his Heavenly Reward, and be as well ſpoken of by thoſe who ſurvive Us.

Now to GOD the Father, the Son, and the Holy Ghoſt, be aſcribed all Majeſty, Might, and Glory, now, and for ever. Amen.

BRITISH

FINIS.